



# Imprimatur,

Guil. Jane, R. P. D. Hen. Episc. Lond.  
a Sacris Domest.

Febr. 27. 1678.





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(11)

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**S E R M O N**  
P R E A C H E D

*At St. Martins in the Fields,*

O N

*N O V E M B E R the Fifth, 1678.*

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B Y

**WILLIAM LLOYD, D. D**

Dean of *BANGOR*, and One of His MA-  
JESTIES Chaplains in Ordinary.

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*LONDON: Printed by T. N. for Henry Brome, at the  
Gun in St. Paul's Church-yard. 1679.*

# ИОМЯЕ

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## Geometric Properties of the Ellipse

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John and I had a good time at the beach.

thee all at last ; soon sith to close yon  
  
to saye as nowe as I  
hit plaidlye hardesayes myselfe in O  
od sonthe. **JOHN 16. 2.**  
yours nowe and I shewthe downe and go  
**T**hey shall putt you out of the Synagogues :  
yea the time cometh, that whosoever  
killeth you, will think that he doth God  
service.

  
He Words are part of that  
Discourse which our Saviour  
made to his Disciples the  
Night before his Passion. The  
Words of a Dying Man use  
to leave the deepest Impres-  
sion : And that was the end for which Christ  
intended this Discourse : He knew there would  
be a more than ordinary need of it. That  
which gave such force to his Words, was the

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## A Sermon Preached

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very cause of this need; that is, his Death. For Him to suffer Death, whom they lookt upon as their Messias; Him that was to restore the Kingdom to *Israel*; For Him to Frustrate that great Work by Dying; They were in pain to hear this: For Him to suffer such a Death; They were offended at it, often offended, as often as He spoke of it.

Our Saviour considered their Weakness in this; and mildly told them, it should not be so, but much otherwise. That which they were so apt to be offended with, when they heard it; He made them hear it, that they might not be offended, when it came to pass. *These things have I spoken to you, (saith he) to the end that ye should not be offended;* that you should not be scandalized, nor deterred from my Service, by any thing that I am to suffer. Nay more; What you shall see done in Me, will likewise be done in You. As I am rejected and put to Death, so shall You be, and that for Righteousness sake. They which now begin their Work with Me, shall deal likewise with You when I am gone.

*The time comes;* and thus it will be, till time be at an end: *The time comes when they shall remove you from their Assemblies;* *they shall*

*shall put you out of their Synagogues ; Excommunicate you for your Christian Profession. And having done so, they shall kill you ; and all this in Zeal, thinking it not only lawful, but acceptable to God. They shall do it as Men that would λατρειαν προσφερειν τῷ Θεῷ, do God Service, or Worship ; so the Original signifies ; as if in so doing, they should offer Sacrifice to God.*

It is a wonderful thing : That Men of Knowledge, and Conscience, and Religion ; they who doubtless were a True, though then a Corrupt Church of God ; should think to please God with those Sacrifices, which were scarce offered to the Devil by any other but the most Barbarous and Brutish part of Mankind. What ? To Sacrifice to God with Human Blood, which in his Law he had positively and directly forbidden ? To kill Men upon His account, that has exprestly said, *Thou shall not kill ?* To kill, not Malefactors, but the most faithful Servants of God, the Apostles of our Lord Jesus Christ ? To kill them *to do God service*, was surely a most preposterous way.

But they that did it thought otherwise ; and they thought as they were taught ; they acted according

according to their Principle? It was the Principle of their Religion, that false Prophets are to be put to Death. 'Tis most true, God had so ordained it in his Law, as you read *Deut. 13.* six first Verses.

But how should a false Prophet be tried? Among the Jews he should be tried by his Doctrine. And how his Doctrine? By Scripture. God sent them to the Law, and to the Testimony: and declared, that, if Men that took upon them to Prophecy, spake not according to this Rule, they had no Light in them; then they were to be taken for false Prophets.

But these of whom our Saviour speaks, the Jews of his Age, had another way of Trial, which they held at least equal with the Scripture. That was their Oral Tradition. Our Saviour told them of it: He blamed them smartly for preferring it before Scripture. *You make* (saith he) *the Scripture of no Effect by your Tradition.* By this Tradition, if they tried Christ and his Apostles, and judged them all to be False Prophets that would not receive it, they must judge Christ and his Apostles to be False Prophets; and, as such, must kill them by their Law.

Matth. 15.

16.

Thus

Thus they did. They dealt so, First with Christ himself, and then with his Apostles. And they thought they did well in it. They did this upon the Account of Religion; it was indeed for their Religion, such as it was; not grounded on Scripture, but on that False Rule of Oral Tradition. In Defence of their Traditions, they killed the Followers, and even the Writers of Scripture. *in Tantum Religio potuit;* Such a mischievous pernicious Influence hath misguided Religion upon the Soul and Consciences of Men. *in Job 11v. 16* *and* *11v. 17* So that now in my Text we have two things to consider, i. You see the Theme of it is Persecution against the Followers of Christ.

You see, First, the Cause of it is Misgrounded Religion. In these Jews, it was grounded, not on Scripture, but on Tradition.

Secondly, you see the Effect of it, in their carriage towards the Followers of Christ. The Effect is twofold:

First, to shut them out of the Church, by Excommunication;

Secondly, having so done, to put them to Death. *They shall Kill you,* saith my Text.

Now Killing again is twofold; either Publickly, by the Magistrate; or Privately, by any particular Person.

'Tis all one to him that Suffereth, whether he die by the Sword of Justice, or whether he have his Throat cut in a Massacre, or by Assassination. But as to the Authors, 'tis far different. The Sword of Justice may be Abused, in many respects; and is so sometimes in all Nations. It may kill the Innocent, through Misinformation; and the Magistrate may be faultless in doing it. But for Private Mens Killing, by Assassination or by Massacre, it is and ought to be odious in all Nations. Yet some will do it, and Justifie it. My Text says, ~~some~~ would not stick to do it, yea and justifie it, upon the account of Religion.

Thirdly, the Time when they will do this; *The time comes*, says our Saviour. *Comes*, when? Now under the Gospel. The Jews did it at the Entrance of the Gospel. In After-times, that Christians should do it, that profess to believe the Gospel; Did our Saviour ever think of this? If he did, you may soon guess of what sort he meant. For I know but one sort of Christians, that do it, and that justifie it, upon account of Religion. I know not any Principles for it, among Christians, but theirs in the Roman Church.

It seems as if Christ looked upon them, when he

he said these words to his Disciples. It appears he thought of them, if what he said to his Disciples, were intended of any sort of Christians. He declared elsewhere, *Job. 17. 25.* that what he said, he intended *not for them alone, but for them also who should believe on him through their word.* I say therefore, if our Saviour had any thought, of Christians that should suffer from their Brethren, as his Disciples did from the Jews; I know not where to apply this, but only to them of the Romish Church. Of them only among Christians he had Occasion to say this. *They shall put you out of the Synagogues, yea when they kill you they shall think that they do God service.*

So that I have a twofold Consideration in these words. First, in relation to the Jews; and Secondly, to the Romish Christians.

First, in relation to the Jews, Christ said these words immediately to his Disciples; that the Jews would Excommunicate Them, and Kill them in pure Zeal for their Religion.

To pursue this in the Method that I propounded at first; First, the Cause of those Evils which the Jews did to the Apostles, was merely Zeal for their Traditional Religion. What their Zeal was, you know, is often

spoken in Scripture. St Paul testifies of them, Rom. 10. 2. They had *a Zeal*, but *not according to Knowledge*. They reckon'd it *Zeal towards God*, Acts 22. 3. They were *Zealous of their Law*, Acts 21. 20.

But by the *Law*, they meant chiefly their *Customs*. So 'tis explained *Acts* 6.13,14. Those Jews that bore Witness against *Stephen*, their Witness was, that *He blasphemed against God, and against Moses*, Vers. 11. How did it appear? In the the Thirteenth Verse, *He spoke against the holy Place, and the Law*. What did they mean by the *Law*? Even the *Customs* which *Moses delivered* them. No doubt their Hebrew word was כָּבוֹד קָדְשָׁם their Cabalistical Rites, their Traditionaly Customs, *Quos Moses Tradidit*, which *Moses delivered* by word of Mouth, and into the *Oral* or *Written* Law.

That this was their meaning it appears by St. Paul's Explication. Speaking of himself, what he did when he was a Jew, Gal. 3. 14. Saith he, *I beyond measure persecuted the Church of God, and wasted it.* A Jew persecute the Church of God? Wherefore did he do it? He declares what I have said. *I was, saith he, exceedingly zealous for the Traditions of my Fathers.* That stuck more with the Jews, than the

the Scripture, the Written Law of God. They insisted much less upon the Law, than upon the Traditions. Yea they called their Traditions, *the Law*, as you have heard; and contended for them, as being Essential to Religion. Saith the Apostle, *I profited in the Jews Religion above many of my Equals in my own Nation, being more exceedingly Zealous for the Traditions of my Fathers.*

So we have found out the Cause of this Carriage that follows. The Jews Cause was, the Defence of their Traditions.

Their Carriage it self was, First, to Excommunicate; and Secondly, to Kill, those that convinced them out of the Written Word of God.

Since their Religion was founded, not on Scripture, but Tradition, in those Points that were in Controversie between them and the Disciples; The Disciples not owning, but condemning those Traditions, they lookt upon them as Men of Another Religion, that is, both as Heretics, and Schismatics. And as such, They *put them out of their Synagogues*, they cast them out of the Church, they cut them off by the Sentence of Excommunication.

Even while our Saviour lived, they had agreed among

among themselves, that *whosoever confessed him should be turned out of the Synagogue, Joh. 9.22.*

According to this Agreement, when one born blind, being cured by our Saviour, confessed him; and maintained it, that he that cured him, could be no other but a Prophet sent from God: They were so moved at this Confession, and so enraged at him that had received his Sight, (the more enraged, because the matter was so evident) that, not knowing how at that time to revenge themselves otherwise, (for the People took Christ for a Prophet, therefore they durst not meddle with Him;) they fell upon the Poor Man, they took Occasion against him to turn him out of the Synagogue, *John 9. 34.*

And the Matter was so notorious, that some that did believe in Christ, yet durst not confess him, *John 12. 4.* They knew they ought; but they durst not, for fear of being turned out of the Synagogue.

'Tis known to them that are conversant in the Writings of the Jews, that whensoever they had any cut off by their Censures, it was their way to expose them with Contumelious Names. They called them כוֹתְּבִים, and פְּשָׁעִים; that is, Heretics, and Schismatics.

Secondly,

Secondly, Whom they cast out for a Heretic, or a Schismatic, they lookt upon him as not worthy to live. When St. Paul discovered himself to be a Christian; they threw off their Clothes, they threw Dust into the Air, they cried;  *Away with such a Fellow from the Earth, for it is not fit that he should live,* Acts 22.23. They would have stoned him, if they durst; but that the Roman Governour was present, as you read there, *Vers. 34.* By saying,  *That he ought not to live;* their meaning was, That it was a good deed to kill him; which was the usual Effect of their total and final Excommunication.

The Effect of it was Killing; with those horrible Circumstances, that, whereas he that was killed was judged an Enemy of God, he that killed him was considered as having done God a great piece of Service: which made this much different from any other kind of Death. He that killed a Man otherwise, knew he did Murther. He that killed him for God's sake, lookt upon it as a Sacrifice: So far from being an Offence against God, that it rather made amends for all his other Offences.

And whereas he that ordinarily kills a Man, seeks nothing more but to be rid of him as soon

as he can ; and therefore makes haste to put him out of his Pain ; Those that put Men to Death for Religion, think no Death too severe. Single Death is not enough : It is too soon over. They will make such a one feel how he dies. Common Rage is but a blunt Sword, in comparison of that which is whetted and edged with a Zeal of mistaken Religion.

First, by the Sword of Justice. If the Jews put one to Death for Religion, it must be done by the *Sanhedrim*, who were their Judges in Ecclesiastical things. But the *Sanhedrims* way of putting Men to Death was by Stoning, which was a very Unmerciful Death. St. Stephen felt it. He was thus put to Death for Religion. *And they stoned Stephen calling upon God.*

When Herod, that had no such Motive as Religion, was yet pleased for Popularity to put St. James the Apostle to Death, he only killed him with the Sword, Acts 12. 2. If the Jews had had the doing of it, it would have been done at another Rate.

Else, possibly for Haste, or for Concealment, or the like, when they could not intend those more exquisite Cruelties ; and so in those cases where the *Sanhedrim* had no power ; there they were

were for destroying by Assassination, as you read, *Act 23. 12*: When St. *Paul* was so protected by the Magistrate, that they could not come at him in a Legal Judicial way; then they resolved to Assassinate him. They bound themselves under a Curse, that they would neither eat nor drink till they had killed *Paul*. And they were more than forty of the Jews that had made this Conspiracy. Those were of the *Cannitæ*, or *Zealots*, (as they called them;) Men that took upon them the Cause of God, to avenge him of his Enemies; whether it were to kill any single Person, or a Family, or a Nation if they were able to compass it. They stuck at nothing that stood in the way of their bloody and barbarous Sect, disguised under the mild and sacred Name of Religion.

I shall not shew, nor will it be greatly material to tell you, what Reaks they played among the Jews, nor what Havock they made of the Christians of those times. I have shewn you enough of their Way, and of their Principle, which suits the immediate scope of my Text.

This, together with the rest that I have said, was that measure that the Apostles of Christ were to expect, and to receive from the Jews,

upon the account of Religion; that is, indeed, of Tradition against Scripture.

But now I come to consider the *Time* when this Prophesie was to be fulfilled. I have shewn you, that, besides the Completion in that Age, it is as capable to be extended to any future Age; any Age before the Resurrection; for even That lies within the reach of these words, *Venit Hora, The Hour comes, in my Text. The Hour cometh, saith our Saviour, when they that are in their Graves shall hear the Voice of the Son of Man, and shall come forth, Johh 5. 28.* The Notation of that word *then*, it is plain, is large enough to extend even till the Resurrection.

And if our Saviour spoke this, First, of the Jews in the Apostles times; of whom should he intend that *they will* do this in Future Ages? Could he mean this of the Unbelieving Gentiles? Saint Austin says, No; in his Book *Contra Literas Petiliani*. For, saith he, They do not use Excommunication; nor, when they kill, do they think that they do God good Service. What then? Could it be said of the Jews in after-times? Much less: For they were in no condition to kill. They have been killed,

killed, in every Age ; both by Heathens, and by Merciless Christians. But for them to kill Christians, it hath not been in their Power at any time since the Destruction of *Jerusalem*.

Of whom then are we to understand this ? If not of Gentiles, nor of Jews , 'tis surely meant of some kind of Christians in Future Ages. So the same Saint *Austin* doth understand it in his Book *Contra Epistolam Gaudentii*. This, he says, is to be understood of Heretical Christians. They will be ready to kill the Orthodox Christians, whensoever they have them in their Power.

But how shall we know who are Heretics ? We know who they are, that are given to Kill, among Christians, upon the account of Religion. I dare appeal to themselves in the Roman Church ; whether any, but themselves, either Teach , or Practice this , among Christians at this present Day.

First, I am sure, for the Cause which these Jews had , they also have it. They have the same Zeal, that those Jews had, for Unwritten Traditions. And as the Jews called theirs by the Name of *the Law*, so the Papists make bold to call theirs *The Unwritten Word of God* : So they call it expressly in the fourth Session of

the Council of Trent. All that which they chiefly contend for, is wholly founded on their Unwritten Traditions.

Run through all those Points that they have added to the true Christian Faith. What Preten<sup>c</sup>ce, or what Colour have they for the proof of them ? For many, they do not so much as pretend a word of Scripture. For some they do : But, God knows, very wretchedly and absurdly. For every one of them , the true Bottom is nothing else but Unwritten Tradition.

Is there any thing else for seven Sacraments of Christs Institution ? For their Picturing of God the Father, and of the Trinity ? For their Worshipping Images ? For their Denying the Cup to their Laity ? For their Doctrine of Purgatory ? For their Indulgences, and the like ? The learned Writers among them do acknowledge, even while they maintain these Traditions , while they endeavour to prove them , that there is no Proof for these out of Scripture. For all the rest of their Doctrines, they may have some Colour ; but they have no manner of Proof for any of them, but what the Jews had against Christ himself ; and as Christ convinced

convinced the Jews, so Our way to convince them is; by Scripture.

But what Return have we for it? First, Excommunication, to be sure. Let any among themselves argue any thing against their Tradition; Let him offer to name Scripture against it; Nay, let him own his right to read Scripture; 'tis enough to bring him under the Sentence of Excommunication.

As for us that do all this, we are cut off from their Church at one stroke. We are Excommunicated in a heap. We are Anathematized in *Bulla Cœnæ* by his Holiness, in Passion Week. 'Tis his Charity to us, at those times, when he most solemnly betakes himself to remember the Death of Christ in that Sacrament.

And being so Excommunicated, and Accursed by him, as we are; you must not wonder at the Names which they are pleased to give us. They call us Heretics, and Schismatics, in their modest Appellations: Yea Infidels, and Atheists, whensoever they please. And whether they do not treat us like such, that comes next to be considered.

Do I say they treat us like such? No, I know they do much worse. Except at the first

first Conquering of the *Indies*, when the *Spaniards* killed some Millions, I say Millions, of that poor miserable People ; Except that time, they have dealt more favourably, always, with Heathens than with us. They kill none, usually, where they are Masters, but only Heretics. And they killed not even those, as they do Heretics in those Countries which are wholly under the Dominion of Popery. As namely, in *Spain*, and in *Italy*, in those Parts where they have the Inquisition. Whosoever, there, sides with Scripture against their Traditions, is no sooner discovered, but hurried away to Prison ; where no Friend is suffered to come at him, no Relief to come near him, no Hope of better in this World. All which, taken together, make it Hell upon Earth ; and the rather, for from thence there is *no Redemption*. Well he may scape by Dying there : But if ever he comes forth, 'tis to be burnt.

If one dies there in the Popes Slaughter-House ; or if one scape coming thither, (which is impossible, but by not being discovered) if he be discovered after death, they will not allow him Burial. Or if he be buried first, then they dig up his Body to be burnt.

So

So that whether one dies in their hands, or no ; 'tis all one, he must be burnt. There is only this difference : He that dies in their hands, his Body is not buried, but burnt. He that was buried before he was discovered, he is digged up to be burnt as soon as he is discovered, though it be twenty or forty years after.

I could give many undeniable Instances of all that which I have said in this matter. Few Instances can be given to the contrary, in *Spain*, or in *Italy*, in those parts which are under the Inquisition.

If it is not so in any other Country, yet it was so, even there, when it was under the full Dominion of Popery. As for instance ; in *France*, a little more than a hundred years since. In our Kings Dominions, about a hundred and twenty years since. In the *Low-Countries*, (as *Grotius* tells us in the first Book of his Annals) a hundred thousand Men and Women had suffered thus, before ever Sword was drawn against the *Spanish* Government. Not to speak of *Merindole*, and *Cabriens*, and *Piedmont*, and in *Austria*, and *Bohemid*, and other Places, where this Cruelty was exercised

So lately, in Countries not under the Full Power of Popery.

When all was theirs, before the Reformation, it was no where otherwise. How was it possible it should be? When since the time that it came to be a Practice of their Church, that all whom they accounted Heretics should be burnt; ( that is since about the year 1200, for then it began ) it hath been Established by their Laws both Ecclesiastical and Civil; It hath been approved by, and acted in, their General Councils; It has been taught by their Doctors and Writers; It hath been Enacted, and Prosecuted, and Executed, every thing by the Pope: whose very Throne is Established, whose Greatness has been built, the Foundations of it laid, in the Bodies, and the Walls cemented (as I may say) with the Blood of Orthodox and Innocent Christians.

Where they have not Power to do this, and the colour of Law; where the Government hath been against them, or where it hath been weakly on their side; There they have found other ways to do the same thing; by Private Murther; by Public Assassination; by Open Rebellion; by such Barbarous ways as I should not mention, for fear of being accounted a Slanderer,

Slanderer, but that they are notoriously known to all the World. And in All these ways, there's none like them, for Cruelty, among Christians.

There were indeed *Assassins* among the Heathen Saracens ; There are *Deruices* among the Turks, and *Saids* among the Moors ; Single Persons, or Orders of Men, that are bloody enough in other Sects : But for a whole Sect to be led by its Principles, nay even Obliged to shed Blood, I know none like these Traditionaly Christians. The Jews in the Apostles time, to Them, were but Children ; Their Zealots, not to be mentioned with the *Jesuites*, the *Cannites* of the Popish Religion.

They have the same Zeal, that those had, for their Traditions ; the same Diligence to make Profelytes ; the same Cruelty to shed Blood. Only what those acted upon the small Stage of One Country, these do throughout the whole World, wheresoever they dare, and have opportunity to do it : Whether it is to be done, by Private Murther, or by Open War ; Whether by a Foreign Sword, or by the Civil ; Whether it be upon Subjects, or upon Princes. And in this last thing indeed, they Out-do the Turks, and the Jews, and

D all

all other ; That they spare not their own Princes, where they may hope to advantage their Cause by it.

For the Foreign Sword , they hold it not only Lawful, but Necessary, to be drawn upon the meer account of Religion. There is no Kingdom in our *European* World , but the Pope hath given it away upon the account of Religion ; No Country but He has made an *Aceldama* upon the account of Religion.

His giving Kingdoms indeed, hath been, like the Devil's offering them to Christ ; upon Condition, that they to whom he gives them shall *fall down and Worship* him. As the Devil offered All, so the Pope hath given Many ; though they are none of His Own ; Though He had no more Title to any One of them , than the Devil himself has to All Kingdoms.

*The Empire* he hath given away more than once ; *France* many a time over ; *England* many and many a time , to those that would Conquer them. And for fear that Prize should be

be too little, he hath given them Heaven into the Bargain. He hath Commanded them to Conquer those Kingdoms; and that, for the Remission of their Sins.

Thus he gave *Navarre* to the *Spaniard*; who both Conquered it; and holds it to this Day, under no other Original Title but of the Popes Gift; and that founded upon No other Right the Pope had to it, but what he hath to All Kingdoms.

He knows little of our Story that knows not how he hath plaid with the Kingdoms of *England* and *Ireland*: Sometimes exciting the Foreign Sword; sometimes stirring up Princes against their Subjects; sometimes Arming the Subjects against their Prince; sometimes commanding them, and sometimes hiring them, either to Rebellion, or to Assassination. And in this they exceed the Turks, and all others; who do bloody things otherwise, but not to their own Princes; at least, not upon the account of Religion: But to Kill Kings merely for Religion, I know not one Instance where it was ever done, but for Popery.

Not to insist upon old Stories. Within this last hundred years, there have been Two Kings of *France* Stabb'd by their own Popish Subjects, but for Favouring the Protestant Religion; *Henry the Third* in our Queen *Elizabeth's*, and *Henry the Fourth* in King *James's* time.

For those Princes themselves, Queen *Elizabeth's* Life was attempted many times. She was never out of Danger after the first Eleven years of her Reign; Though all that time she had not put One to Death of that Religion. Afterwards indeed she did put some of them to Death, to secure her own Life. And knowing it was Chiefly sought by their Priests, she forbad them to come into her Kingdoms. And for coming in spite of her, she did sometimes put to Death some few of them; whom she had cause to judge faulty otherwise. But this Rule she observ'd, She never put any One to Death, that would declare under his Hand, That the Pope had no Power to take away her Life and her Kingdoms.

When King *James* came in after her, He even Studied to oblige them. He treated them with

with all possible Indulgence. He could not presently take away the Laws ; but he put none in Execution against them. He never touched, either the Person, or the Purse, of any of those whom they call Catholicks. He forgave all that was in Arrear from them to Queen *Elizabeth*. He refunded what Money of theirs he found in the Exchequer. He gave them leave to live at Home, how they pleased, only peaceably : Or to go Abroad, and Travel , where they pleased , without Account : Or to take Imployment under what Prince they pleased, without Distinction. He Honoured all alike with Advance-ment and Favour. He Knighted Many of them ; and even One <sup>(a)</sup> that was afterwards in this Treason. This Gunpowder-  
 Treason was Encouraged, or at least Hastned, by those Means.

I speak in the very Words of that King :  
 Saith he, <sup>(b)</sup> *The Papists themselves grew to that Height of pride in Confidence of my Mildness, that they did directly expect, and as-  
 surely promise themselves, Liberty of Consci-  
 ence, and Equality with my other Subjects in all  
 other things.*

When

<sup>(a)</sup> Sir  
Everard  
Digby.

<sup>(b)</sup> King  
James's  
Works.  
Pag. 253.

(c) King  
James's  
Works,  
pag 224.

When they found that King *James* was not for down-right Toleration, then they were for his Blood. Nothing would satisfie them but his Blood: And not only His, but the Queens, and his Childrens. (c) I speak the Words of His MAJESTIES Proclamation, and of the Act of Thanksgiving upon this Day: *The King, the Queen, the Prince, were all at one Thunder-Clap to be sent to Heaven together.*

Oh Barbarous, and Horrid, and Execrable Cruelty! How could it enter into the Hearts of Men, but by the Instigation of the Devil, to do such horrid things as they had design'd! To destroy their own Prince, the Anointed of the Lord; His Gracious Queen; their Hopeful Children; their whole Parliament with them; and GOD knows how many more that should come within the reach of that Blow! The Innocent with the Guilty! Yea, all Innocent; for there were none Guilty of any thing but the Protestant Religion. And their Religion was according to Scripture; Only it was against the Popish Traditions, as the Scripture it self is. The Scrip-

Scripture is against those Popish Traditions. What then? If others do what Christ and his Apostles did, must they be such Arrant Jews to kill them for this? Yes, and that with the same colour of Duty and Religion.

It was resolved, (d) To be *Lawful*, to be <sup>(d) Tho.  
Hijl. Tom.</sup> *Landable*, to be *Meritorious*; or (as my Text <sup>4. p. 1206.</sup> *says*) *a good Service*, an acceptable Sacrifice to God.

E. King  
James's  
Works,  
pag. 503.

I know how they that come after do endeavour to excuse this; and shall lay open their Excuses more fully elsewhere. I shall only at this time desire you to think, what they can say for themselves; and, much more, for the Authors of this Wickedness.

What they first say, is, That the Authors did not come of themselves, but were drawn into it. They were indeed led into this Wickedness by their Religion: They acted according to their Consciences, as the Jews did in Crucifying Christ. They were drawn in by none but their Spiritual Guides; by their own High Priest, and their Rulers; by the Pope, and the Governing Clergy.

For

For the Minister of State whom they Now charge with this ; there was no Ground for such a Charge , but his Vigilance. There was not the least Intimation of any other in those days. Both they that died , and they that survived , accused none but themselves , left no shadow of Guilt on any other.

But what then ? Were they Rashly drawn into it ? Nothing less. It was a Deliberate Plot. It was begun , and carried on with great Consultation. It was some Years in Contriving, before it was to be put in Execution.

But it was managed only by a Few Desperate Men , that were thrust upon it with some great Provocations. That is a second Excuse.

But for the Provocation , take it in the King's own Words : (e) *There was no Foreign Grudge, nor no Inward Whisper, nor Discontent, that was any way appearing before this Plot.*

(d) King  
James's  
Works,  
p. 225.

For

For their Condition, the chief Actors in it were Men of Great Estates, and spent many Thousands of Pounds in it, and were able to have spent many more.

For the Number, I believe the Design it self was known to Few : But that there was a Design, was known to many more. King James himself tells us so : (f) *A great Number of my Popish Subjects, of all Ranks and Sorts, both Men and Women, as well within as without the Country, had a Confused Notion, and Obscure Knowledge, that some great Thing was to be done in that Parliament for the Weal of the Church. Though, for Secretes sake, they were not to be acquainted with the Particulars.*

(f) King James's Works, pag. 291.

But perhaps those Many were of the more Ignorant sort, that were drawn into it for want of Knowledge. Nay, they knew as much as they generally care to know. They understood the mind of their Governours concerning this matter. Their Spiritual Governours were the Chief Men in it themselves : (g) *Garnet, the very Chief Man,*

(g) King James's Works, p. 273.

E was

was the Provincial of the Jesuits ; and the rest of his Order were the chief Instigators ; Who not only consulted, and contrived, but formed Prayers for this Purpose ; and used them in their several Congregations for the good Success of this Business. These are again the Words of King James in his Book (g).

(g) Ibid.  
p. 291.

But it will be said, The Catholicks ever since have disowned it. I think, and doubt not, many of them do from their Hearts. But I assure you, 'tis disown'd by not many of the Governing Party. Some of the Traitors themselves confess their Guilt at their

(h) Winter,  
Rockwood,  
and Digby.

(i) King  
James's  
Works,  
pag 291.

(k) Hall.

(l) R. Wint-  
ter.

(m) Grant.

Death ; (b) three of them, and no more : The rest justified themselves, and stood in it to the last. (i) Some of them refused to ask any Pardon for it. One of the Jesuits (k) said, It would have been commendable if it had been done. A Lay-Gentleman (l) said, (even at his suffering) He hoped their Sons would grow up to Revenge their Cause. One of them, (m) being advised to Repent of that Sin, answered chearfully, He was satisfied it was far from being a Sin : Nay, that he trusted, the Merit of that Undertaking would amply

*amply suffice for the Satisfaction of his Sins.*  
Thus they thought.

What others did, it appeared after their Deaths. Some of their Leaders are yet esteemed no less than Martyrs in their Church. And those Principles by which they went are yet the very Catholic Doctrines. I know, or believe at least, they are detested by some Members of that Church: But they are as boldly, and as strenuously, asserted, by the Head of that Church, and by all the Principal Members. They do really that, which Christ foretold some would do in future times, upon the Account of Religion: *They will (saith he) put you out, &c.*

The more evident this is in them, the stronger Motive it should be to us, both to Zeal for our Religion at all times, and now especially to Thankfulness to God for this Deliverance.

For our Religion, we know it is from the God of Truth; and theirs, (as far as it differs from ours) is from the Father of Lyes.

E 2

And

And they take his way to maintain it, if Fraud and Violence are of the Devil ; which they are, as sure as Truth and Goodness are of G O D.

Blessed be G O D for our Religion ; for giving it, for keeping it from all Danger, and especially from this. He deserveth no other M E R C Y, that is not thankful for this.

L O R D ! We deserve none at all. We deserve nothing but Judgment. We are below even the least of thy Mercies. It was for thy Mercy sake, for thy own sake, that thou didst this.

Oh, never let it be forgotten in our Days ! Never let it be remembred, or thought of, but with Thanksgiving to our God ! And as the highest Motive upon Earth to those W a y s that are pleasing in his sight ; To a Z e a l for his Truth, to L o v e and U n i t y among our s e l f e s , to t r u e H o l i n e s s in all our C o n v e r s a t i o n s !

And

And having this Experience of GOD's Care for his Church in these Kingdoms ; let us learn, by this, to trust him with it on all other Occasions. We have a great Occasion at present, and GOD knows what we are like to have more. Let us *Trust in Him*, that as He has done, so He will still deliver us.

But withal, Let us *Keep His Way* ; and not follow our Adversaries in theirs. It is properly their Way to Kill Men for Religion : GOD forbid we should follow them in it ! But for those other things in which they give us Example ; for Zeal, and Activity, and Undefatigable Diligence ; as they are Theirs in an Ill Cause, so in a Good they may and ought to be Ours.

And in these, if we cannot out-do them, yet for shame let us not be out-done. Let us not (as perhaps we are too apt to do) so much relieve on our Cause, as to think that we need not defend it.

Lastly, Let us follow our Endeavours with our Prayers to Almighty GOD ;

*That*

*That being delivered from the Hands of all  
our Enemies, we may serve Him with-  
out fear:*

That having escaped the greatest Cruelty  
on this side Hell, we may at last escape that  
too; And that Living and Dying in the Com-  
munion of his Church, we may be Partakers  
of his Kingdom in Life Everlasting.

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*F I N I S.*

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